A *SPARK* of *DIVINE LIGHT*, to kindle piety in a frozen Soul. Composed at first for a friend, and now published at his request, for the good of all: As being proper and profitable, for any one it shall be given to: Be he good or bad, Friend or Enemy, acquaintance or stranger.

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Section 1.

MY good Friend, say not (as the manner is) what is it to me; when *God* so strictly commands the Duty. *Heb.* 3. 13. *Tim.* 2. 25. and commends the practice of it, *Rev.* 2. 2. 6. and condemns the contrary. *ver.* 14. 15. 16. For you may as well, and as wisely say what is *Christ* to me? what is *Heaven* to me, or what is *Salvation* to me? I grant *Discretion* tells me, that by speaking of truth, I may *become your enemy*, and that a *Friend* without trouble, is better then a *Foe* with it. But *rectified reason*, and *Christian prudence* doe sufficiently inform me, that it is far better to lose mens *favours*, then their *souls*. And that to discharge my conscience, from the burthen of any ones blood, is no small pollicy. Since he who connives at the vices of his Friend, makes them his own. Nor doth it befit a *Christian*, that *discretion* should thrust out *devotion*, or that *pollicy* should eat out the heart of *piety*: yea cursed be that patience, which hinders a man from being zealous for *Gods Glory*, and *Mens Good*.

You count me your Friend, and may justly claym it. But if I be *a Friend to your self*, I cannot be a Friend to *your faults*: for *they* are your greatest *foes*, and therefore must *die*, or *you* cannot *live*. Whence in *Scripture Language*, *not to admonish is to hate*. *Levit.* 19. 17. Yea to wink at a Friends vices, is to foster iniquity, and to become a pandor to ones Friend, like him *Gen.* 38. 12. to 27. Besides to deny *friendship*, the liberty of a modest reproof, leaves nothing behind, to distinguish it from *flattery*. Yea even modesty in Friendship is an odious vice, when one lets his friend run on in absurdities, for fear of displeasing him: for this is to *kill him with kindnesse* and to *lose a soul* rather than *lose a Friend*.

Again, admit others may be dispenc'd withal in this case, yet not I; since of all other providential accurrences, I have reason to *blesse both*, the *time* and *party*, that I was thus plainly dealt withal. For far lesse then this, (when time was) stopt me in the way to destruction, and proved a means to save my soul. But to this may be added, the lively resemblance, of my self which I once saw in you: Your making choice (as I supposed) of those *true riches*, that being *once had can never be lost*.

And your offering to my view, thoſe lines of a rare *Author*, which did not a little pleaſure me; propound themſelves to me as a great engagement. Beſides, my *love to* and *hopes of* you *formerly*, were not greater than is *now* my fear. And poſſible it is, I may prove another *Photion* unto you: whowhen a Friend of his would have caſt himſelf away ſuffered him not ſaying, I was made thy Friend to this purpoſe.

But what need I to apollogize fora *Protection* in this caſe: when the *wiſe man* tells me, that none but *a ſcorner* (that is *a foole*) will upon this account *hate*: That *a wiſe man will love the more. Prov.* 9. 8, 9. As conſidering, that a ſeaſonable reproof, is the chief office of Friendſhip. That ſharp reprehenſion is the healing of the ſoul. And that *love to the ſoul is the very ſoul of love*, yea not to chide a Friend leaſt we offend him, is as to let him drown, rather than *catch him by the hair*. And hath not experience ſufficiently acquainted you? that ſuch as will *not tell you* of your faults, will be very ready to *tell others* of them. Whereas to *ſpeak of your faults to your face, of your vertues behind your back*, is the proof of a Friend indeed. Whence *Euripides* exhorts men, to get ſuch Friends, as would not ſpare to diſpleaſe them. Whence *Scipio the elder*, when his friends for ſo doing turned his enemies, was able to ſay, I have given my enemies as great cauſe to love me as my friends. *And he that loves not ſuch a Friend, hates himſelf.* Yea he, ſays *Solomon that refuſeth inſtruction is brutiſh. Prov.* 12. 1. *and deſtroyeth his own ſoul. Prov.* 15. 32. That little which *Creſus* learned of *Solon*, ſaved his life. And had *Pilate* taken that fair warning *his wife* gave him, it might have ſaved his ſoul, which onceloſt, cannot be redeemed with ten thouſand worlds, no not with the enduring of ten thouſand thouſand yearstorments in Hell. But to keep you no longer in ſuſpence, or without doors, for hitherto I have onely paved a way to my intended matter. Or at utmoſt but given you a *preparative* before hand, as *Phyſitians* doe to their *Patients*, that their *Phyſick* may work the better.

SECT. II.

THE *Apoſtle* ſtiles *all that have not faith, unreaſonable and wicked men*: and therefore prays *to be delivered from them. 2 Theſſ.* 3. 2. If want of faith only proves a man unreaſonable and wicked, What is he that ſcoffs at hurtleſs actions, wherein appears not only *unbelief, unreaſonableneſſe, wickedneſſe*; but alſo *Ignorance, Envy, Pride*, and *malice*. Yea, what are you then, that *Mock* and flout *at good & holy Services*, at *Religious Duties*? which none but a *Cain* or an *Iſhmael* will doe. Nor could you be ſo *irrational*, or *malicious*: were you not of *a reprobate judgment*: as *counting good evil, and evil to be good, bitter ſweet, and ſweet bitter*; As *juſtifying the wicked, and condemning the juſt*, as the *Prophet* complains Iſa. 5. 20, 23. Nor does any thing hinder, but ſuch a *Cain* would become another *Doeg*; ſav that he wants *Commiſſion from Authority*, to execute his ſerpentine Enmity. 1 Sam. 22. 18.

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Were you *a wiſe man* (as you deem your ſelf) you *would judge of things, actions and perſons, as God in his word judges of them.* Were you *a Chriſtian in deed*, and not in name only: you would *make Chriſt's life your pattern*, and *his precepts your principles*, and Rule to walk by, and ſquare all your actions. You would at leaſt *love them beſt, that reſemble him moſt*. But you doe the evil, and reject the good, in every one of theſe. *Our Saviours queſtion* by way of tryal is, *What ſingular thing do ye? Mat.* 5. 46, 47. *Luke.* 6. 27. to 36. But you are ſo remote from being ſingular, that you hate others for being ſo. Yea how do you hate an inoffenſive Neighbour of yours, for being better than you would have him, For doing the things that are good and pleaſing to *God*, for endeavouring to doe good and be ſerviceable in his Generation, for being as induſtrious to ſave ſouls as others are to damn them, though he undergoes thereby a thouſand ſcoffs, ſcorns and reproaches from the blind world, now ſo miſerably declined. for performing the vow, which he and you alſo have long ſince made to Chriſt? Namely, that *though others reſolve to ſerve the God of this world*, yet he will *ſerve the God of Heaven*, and *ſtand upright now the World declines*, and endeavour to repair the common ruine, by a conſtancy in goodneſſe; and all in obedience, and thankfulneſſe to *God*, and his *Redeemer*: who hath *done and ſuffered* ſo much for him, with a total *neglect*, *of ſeeking great things for himſelf*.

And all this would you acknowledge, not only *lawful but laudable*, had you either of *the ſouls Eyes*, *rectified Reaſon or Faith*. As who can deny? but when vice grows into faſhion, ſingularity is a virtue. That when ſanctity is counted ſingularity, happy is he that goeth alone, and reſolves to be an Example to others. And that it is much better to goe the right way alone, then to err with Company. But this alone makes you *ſick of the ſpleen*, *Prov.* 29. 27. provokes you to hate him, to repute & report him both a fool and a mad man. as *Paul* was reputed by *Feſtus*, and *our Saviour by his kinſfolks*, Mar. 3. 21. Iohn. 10. 20. *Acts* 26. 24.

SECT. III.

THIS and the like is your verdict, others more deep witted in wickedneſſe than your ſelf ſay, he gives them with a hook, Or as men pour *a pail of water into a pump*, that they may receive *whole ciſterns* for it. And that it is the rareſt cheat, the cunningeſt *Trapan* that ever was yet found out. And he hath got five hundred pounds by giving Books. And no perſwading either of you to the contrary.

But to take off this deteſtable ſlander, for that it tends to the diſhonour of *God*, and diſgrace of *Religion*: Let it be proved, that ever he accepted of, or that any one were he never ſo rich or great, could faſten upon him the worth of a cup of wine, directly or indirectly by way of requital; Though guilded over with never ſo fair pretences, for all that he hath given except to his greater loſſe: That party ſhall have

free leave from the Donor, to cut off both his ears: though he hath been offered handfulls of money, by ſome who thought he could not be able out of his own means, to doe what he did. No he reſolved the contrary from the firſt hour, as being wiſe enough to foreſee, what *Satan* would ſuggeſt to his inſtruments, and what they out of envy and Enmity, would be ready to ſay and cenſure. But to paſſe that and apply my ſelf to you and your caſe. Could you doe as you doe – were you not equally *propitious to vice, and wickedneſſe*: as *malicious to grace and holineſſe*.

But is not this your ſcoffing, *to you a ſure token of Perdition, but to him an evident ſign of ſalvation and that of God*, as the *Apoſtle* plainly tells you. *Phil.* 1. 28. Is not this a ſufficient proof, that you bid defiance to the *Goſpel*, and that you *take up Arms againſt Chriſt, and all than worſhip him in ſpirit and in ſincerity. Revel.* 12. 7.

You think a mock a ſmall matter, But the *Iudge of all the world*, calls it by no better a name than perſecution. The *Serpents hiſſing, ſufficiently betrays his malice. Iſhmael* did but flout *Iſaac*, yet for that flout he is by the holy *Ghoſt* branded for a perſecutor, and ſhall ly in flames of fire and brimſtone everlaſtingly. Gal. 4. 21, to 31. *Thoſe little Children* 2 *Kings.* 2. did but *mock Eliſha*, but for that mock *two and forty of them* (though little children) *were devoured of wilde Bears. ver.* 23. 24. *Cham* did but deride *Noah*, but that alone brought his Fathers curſe upon him, and *Gods* curſe upon that, which prophetical Curſe lies ſo heavy upon *Chams Poſterity* the *Æthiopians* to this very Day, though almoſt four thouſand years ſince, and they are ſo devoted to ſlavery: that Parents will ſell their own children to be ſlaves, to ſuch as trade in *Negroes*; And yet the moſt dreadful part of the curſe, lies upon them in ſpirituals, there being few of *Chams* poſterity in any Age of the world, that have ever been taken into the Church. And why are *theſe Examples written*? but *for our learning and warning*.

It is but frivolous to ſay, that you only uſe your tongue. for it is not ſo material with *God* what *you doe*, as what *you would doe*, and what you *deſire to doe*. The very *purpoſe of Treaſon is treaſon*, though the act be hindered. Not the *outward action*, but the *inward intention* is all in all with *God*: who meaſures the *work by the will*, as men meaſure the *will by the work*.

SECT. IV.

THEN which makes the ſin above meaſure ſinful, The root of all your ſpight and Enmity is, chiefly and principally againſt *God* and *Chriſt*, who is chief and head of the womans ſeed, ſpoken of and promiſed *Gen.* 3. 15. And it is but an idle Miſpriſion, to ſever the ſenſe of an injury, done to any of the Members from the head. If you tread but upon the foot, the head will preſently ſay why tread you upon me. Whence *Chriſt* though then in *Heaven* ſays, *Saul Saul why perſecuteſt thou me, I am Jeſus whom thou perſecuteſt*. And this makes holy *David* ſay

ſay unto *God*, *for thy ſake are we killed all the day long, and counted as ſheep for the ſlaughter. Pſal.* 44. 22.

Common Eyes may be cheated with eaſy pretences: but he that looks at the face through the heart knows, that the foundation of all your hatred and Enmity is, your hatred and enmity to *God* and *Chriſt*. Even as when *Satan ſlew Jobs ſons and ſervants*? his malice was againſt *Job*. Or as when *Saul darted a ſpear at Jonathan*, his ſpight was againſt *David*. 1 *Sam.* 20. 33. It contents the *dog* to *gnaw the ſtone*, when he cannot come at the *thrower*. It was well pleaſing to *Saul*, ſince he could not catch *David*, that he might have the *blood of Ahimelech*, who uſed him ſo friendly, and relieved him in his great diſtreſſe. 1 *Sam.* 21. So though you cannot wreak your malice upon *God*, he being above your power and reach: yet that you may doe him all the miſchief you can, have at his Image in whom his Spirit dwells. As the *Panther* will fiercely aſſault the *picture*, and tare it with her claws and teeth for the inveterate and deadly hatred, he beareth to *Man*.

Wherefore bethink your ſelf in time, and take heed what you doe: for this will one day *coſt you Deare*, either *in tears or torment*. As know you not, or ought you not to know? that *the Godly are to God as the ſignet upon his right hand. Jer.* 22. 24. Yea *as the apple of his own eye. Zach.* 2. 8. And that whatſoever wrongs, or contumelies are done to them, he accounts as done to himſelf, and will accordingly avenge the ſame; as abundance of teſtimonies and examples ſhew, which here I may not afford to relate, take only a few.

Chriſt hath expreſſely told you, that *whoſoever ſhall offend one of theſe little ones that believe in him, it were better for him that a milſtone were hanged about his neck, and that he were caſt into the Sea. Mat.* 18. 6. And *that he will deſtroy them for ever, and root them out of the land of the living. Pſ.* 52. 2. *to* 8. *That he will confound ſuch as perſecute his children, and deſtroy them with a double deſtruction. Jer.* 17. 18. *That he will rain upon them ſnares of fire and brimſtone, with ſtorms and tempeſts. Pſal.* 11. 6. And after all *caſt them into a furnace of fire, where ſhall be wailing and gnaſhing of teeth for evermore; when the juſt whom they now deſpiſe, ſhall ſhine as the Sun in the Kingdome of their Father.* Mat. 13. 42, 43. Obſerve well theſe ſcriptures and ponder them: you that make it ſuch a ſmall matter, to ſcoff and ſcorn at the good and goodneſſe. Yea beware (as you tender the everlaſting good of your ſoul) of ſcoffing and ſcorning the Saints: for there cannot be a greater argument of a fowl ſoul, given up to *Satan the God of this world. 2 Tim.* 2. 26. *Eph.* 2. 2. 2 *Cor.* 4. 4. And to prove you *a Souldier belonging to that great Red Dragon, that fighteth againſt Michael, (that is Chriſt) and his Angels (the Saints) Revel.* 12. 7. to 17.

SECT. V.

NOW before I goe any farther, let your conſcience anſwer to what is paſt: Is not this you have heard (ſhould I mention no more)

more) enough to make you tremble and bluſh blood? If *the Prince of Darkneſſe and god of this world hath not blinded your mind, leſt the light of the Glorious Goſpel of Chriſt, ſhould ſhine unto you.* 2 *Cor.* 4.4. Yea is not this enough to make you deſpair, of ever finding mercy at the *Throne of grace*; Yea one would think this *an unkindeſs to Chriſt* (who hath beſtowed upon you even millions of mercies) *next door to unpardonable.*

Mind well what I ſay, for the moſt doe but trifle in their reading and hearing, which is the onely cauſe, they doe not ſo much as know who is their ſpiritual *Father*, *Prince* and *Maſter*, nor *whom they ſerve*, *God* or *Satan*. Though there is no meane, for every one of us is either the *ſeed of the ſerpent*, or the *ſeed of the woman*. *Gen.* 3. 15. the *Child of God*, or the *child of the Devil*. *John* 8. 48. 2 *Cor.* 13. 5. the *ſpouſe of Chriſt*, or the *Adultereſſe of the Devil*, as *Nazianzen* ſpeaks. Oh that men would ſo take notice of this truth, as to examine by their works whoſe they are, and whom they ſerve. (For *his ſervants we are to whom we yield obedience*. Rom. 6. 16.) and not think they are all *Chriſtians*: As ask the moſt ignorant or wicked you can converſe with, Are you a *Chriſtian*? O yes. How long have you been ſo? ever ſince I was born, or ſince I was baptized: a plain confeſſion that they know not what a *Chriſtian* means. Nor need you any more than this, to prove that they are meere *Heathens*, or *Formal Hypocrites*.

Now this ſelf examination; whether we be indeed the children of *God*, or children of the *Devil*? (Did not men deſire to delude their own ſouls) would be the onely way, to make all become *Chriſtians*: whereas now we are almoſt all, no better yea worſe than *Heathens*, that never heard of *Chriſt*. This would pluck down the plumes of millions, and make them confeſs that they have not hitherto *caſt off their ſerpentine nature, which they drew from Old Adam*. And till then, they will never ſeek to be changed and renewed in their hearts, and minds: And until then they will never ſeek to *partake of the divine Nature*. This were the way for men not to *miſſe of their end, by miſtaking their way*: as it fared with that *Rich Fool in the Goſpel*, and the *five fooliſh Virgins*. Nor is there any one text in the ſcriptures, of more concernment to be ſtudied than that *third of Geneſis, and fifteenth*. *I will put Enmity between thee and the woman, and between thy ſeed and her Seed*: that is, between *Satan* and *Chriſt*, and between the *wicked* and the *godly*. Whence *one of the Fathers* moſt fitly *calls it, the Key of the Bible*.

I know this doctrine that we are all by nature the devils children, will not down with blind Senſualiſts: who love their ſins better than their ſouls, though none that truly fear God, or that know any thing ſavingly will in the leaſt queſtion it. Yea *not a few will fret, and chafe, and fume, and ſwell, and be ready to burſt again* when they hear this; and ſay of me as *thoſe Jews Acts.* 22. did of *Paul*, *Away with ſuch a fellow from the earth: for it is not meet that he ſhould live.* *ver.* 22. Nor is this

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at all ſtrange, for *to preach the Goſpel as we ought ſays Luther: were to ſtir up all the Furies of Hell about our ears.* O that *Miniſters* did or durſt tell their people *all that God* commands them, even *the whole counſel of God*: ſo would not men ſleep ſo ſecurely in their ſins as they doe.

SECT. VI.

BUT for want of obſerving the ſpirituality of the word, and applying it to their own ſouls, becauſe they *doe not hear Gods word with honeſt and good hearts, that they may bring forth the fruits of it in their lives and converſations*: Therefore it comes to paſſe, that there are ſo many even *millions of ſouls, that have enjoyed the Goſpel all their lives, and yet are as ignorant of the very firſt principles of Chriſtian Religion*, or any other ſaving truths *as a very child in the womb*. This is the cauſe that there are ſuch *multitudes of ungodly, and prayerleſſe Families amongſt us: who lie under a heavy and dreadful Curſe. Pſal. 79. 6.* And hence it is that *Swearing, Curſing, ſlandering, drinking, drabbing, Sabaoth-breaking, Couzening* and *defrauding, Cruelty* and *oppreſſion, perſecuting* the people of *God, Contempt of Religion* and all goodneſſe, *ſpilling of blood like water, detention of wages* and *workmens hire*, incredible *cruelty to ſervants, ſpightfull ſutes, griping uſury*, horrible and abominable *Prophancſſe* and *Debauchery*, and the like doe ſo abound in every corner of the Land, Even *from the Court to the Cottage*, and *from the higheſt to the loweſt*; which would make any good mans heart to bleed. Yea I have ſeriouſly and ſadly obſerved, out of long and plentifull experience: that the *whole life, language and Religion of the Common people*, that have been ill bred, eſpecially thoſe that by the cuſtome of ſin and wicked Company are blockehed into worſe than beaſts: Is nought elſe but either *to blaſpheme their Maker*, preſerver and maintainer, who gives them their breath and lends them their tongues though to a better end; Or *to revile and ſcoff at the Saints*, for whoſe ſakes only they are now out of *Hell*. Or *to backbite and ſlander their maſters* whom they live by, and that ſet them on work. And what is the ſole cauſe of all? but mens groſſe and invincible, yea affected ignorance. As the *Prophet* complains. *Hoſea. 4. 1, 2.*

But leſt this ſhould be held a digreſſion, will you know the reaſons? Firſt *of his acting*, and then *of your miſjudging*: for yet you do not. Indeed *an ingenuous Chriſtian*, that is, himſelf got out of *Satans Vaſſalage*; would without telling argue after this manner, (and ſo would you if you had either grace or rectified reaſon.) *All heavenly hearts are charitable, nor is he of the Communion of Saints, that Deſires not the bleſſedneſſe of others. Or any whit thankful for his own ſalvation, that looks not with charity and pity, upon the groſſe miſopinions and miſpriſions of his brethren.* He having found the word and a little good counſel ſo eaſily to have prevailed with him, as to ſtop him in his way to Hell, and to ſteer him quite into another courſe; doubteth not but the like may do

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good upon others and not a few. Whereas you not for want of Ignorance ſay, what a foole; what a mad man is he to give away his means in Books, Books will not fill the belly.

Then would you know the Reaſons of your miſjudging and ſpight? for you are as yet more unacquainted with your own heart than another is that obſerves you. Yea as *Joſeph knew his brethren, but they knew not him, Gen.* 42. 8. ſo a *Chriſtian* knows *a wordling* by his words and actions; but *a worldling* knows not *a Chriſtian*, becauſe

Firſt, A ſenſual worldling *looks upon holy and Religious ſervices, with fleſhly eyes, and through Satans falſe ſpectacles*, and thereby judges good to be evil, and evil to be good; bitter ſweet, and ſweet bitter as before I hinted.

Secondly, *the Natural man perceiveth not the things of the Spirit of God: becauſe he hath not the ſpirit* to teach him, and for that *ſpiritual objects muſt have ſpiritual eyes to diſcern them.* 1 *Cor.* 2. 10. to 17. But *man ſinned away his light, when he ſinned againſt his light*: Inſomuch that ever ſince the Fall, *there is a vail or curtain drawn over every natural mans heart, which is never removed until he turn to the Lord by repentance, at which time it is taken away,* 2 *Cor.*3.14. to 19. *as the ſcales were from St. Pauls eyes*; when he was converted. *Acts* 9. 18.

Thirdly, *the wiſdome of the world is* not only *fooliſhneſſe* with, but even *Enmity againſt God*, and all goodneſſe. Yea not a few of the worlds wiſe men, are ſuch pitifull fools, that *they think they do God good ſervice, in killing his beſt ſervants*: *Lu.* 16.2.3. Nor would the Worldling be ſo foolish if he were leſſe wiſe *Iſa.*47. *Thy wiſdome and thy knowledge have perverted thee*, or cauſed thee to rebel *ver.* 10. *Except ye be converted, and become as little children: ye ſhall not enter into the Kingdome of Heaven*, ſays *our Saviour. Mat.* 18. 3. *He that will be wiſe, let him become a fool that he may be wiſe*, ſays the *Apoſtle*, 1 *Cor.* 3. 18.

Fourthly, when you flout at holineſſe, it is not ſo much you as *Satan in and by you.* It is his mind in your mouth, his heart in your lips: for he it is that ſpeaks by you, and other your fellow ſcoffers, *as* once *he did by the Serpent when he tempted Eve, to tempt her huſband, to eat the forbidden fruit. Gen.* 3. 1. &c.

I grant you know it not, *as thoſe four hundred of Ahabs Prophets in whom this evil ſpirit ſpake*, did not know that *Satan ſpake by them.* 1 *Kings.*22. 22. Neither did *Judas* know *when he eat the ſop, that Satan entred into him, and put it into his heart to betray Chriſt. Iohn.* 13. 2. Neither did *Ananias and Sapphira* once imagine, that *Satan* had *filled their hearts and put that lie into their mouths, for which they were ſtrook dead. Acts.* 5.3. yet the *Holy Ghoſt* plainly tells us that he did all theſe. And the like with *David when he numbred the People.* 1 *Chron.* 21. 1. And with *Peter, when he temped him to tempt his own Lord and Maſter. Mat.* 16. 22. 23. which occaſioned *Chriſt* to anſwer him, *Get thee behind me Satan.*

SECT.

SECT. VII.

But would you know *who* is *a wiſe man*, and *who a fool*; *and the* great *Difference* that is between them? If ſo, *Wiſe Solomon* tells you *Prov.* 22. *A wiſe man* ſays he *foreſeeth the evil to come, and preventeth it*, (the evil of ſin and puniſhment, both here and hereafter ſays *Bernard.*) *but fools go on and are careleſſe, ver.* 3. until they come into *Hell*, and then when it is too late they will be wiſe enough to confeſs, and curſe their own want of fore wit. Then they will know and find, that thoſe *whom the blind world* turned up for trump *viz. for wiſe men*, will prove *the only fools*, and the *worlds* reputed *fools the wiſe men*. He onely is wiſe that is wiſe for his own ſoul, And that is true knowledge which makes the knower bleſſed, As what ſays *our Saviour*? *This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent John*, 17. 3. Whence *wiſe Solomon* tells us, that *the fear of the Lord is wiſdom*, and *to depart from evil is underſtanding. Prov.* 9. 10. Whence *Moſes* ſayth, *Keep the Commandments of God and doe them: for this is your wiſdom and underſtanding before God and Man. Deut.* 4. 6. *A good underſtanding have all they that keep his Commandments* ſays holy *David Pſal.* 111. 10. And *our Saviour, He that will do my Fathers will, ſhall know the Doctrine whether it be of God or no: Iohn.* 7. 17. *To a man that is good in his ſight, God giveth knowledg and wiſdom. Eccl.* 2. 26. 5. Admirable incouragements! for men to become godly, conſciencious, practical *Chriſtians*. But ſee more *prov.* 1. 23. *Pſal.* 25. 14. *Dan.* 12. 10. *Luk.* 8. 10. *Mat.* 13. 13. Whereas on the contrary, Let men be as wiſe as *Achitophel*; whoſe words were held as Oracles; and as learned as *Joſephus Scaliger*, who was ſkilled in thirty languages: yet if he want *faith, holineſſe, the love and fear of God*, and *the Spirit of God*, to be his teacher: he ſhall not be able really and by his own experience to know, the chief points and firſt principles of Chriſtian Religion? ſuch as are *Faith, Repentance, Regeneration, the love of God, the preſence of his Spirit, the Remiſſion of ſins, the effuſion of Grace, the poſſeſſion of heavenly comforts*; not what *the peace of conſcience*, and *joy in the Holy Ghoſt* is, nor what *the Communion of Saints* means: when every one of theſe, are eaſy and familiar to the meaneſt and ſimpleſt Believer. *Wicked men* (ſays *St. Paul*) *underſtand not judgment, but they that ſeek the Lord underſtand all things*: 1 *Cor* 2. 14, 15, 16. *Prov.* 28. 5.

There are ſeveral *degrees of knowledg*, *Senſe* and that is a meere *Beaſts*, *corrupt reaſon* and that is a *meer mans*, *rectified reaſon* or Divine knowledg and that is only *the conſcientious Chriſtians*. And as Senſe is uncapable of the rules of reaſon, ſo reaſon is no leſs uncapable of the things that are Divine and ſupernatural. *Ier.* 10. 14. 1 *Cor.* 2. 14. 15. 16. *Eph.* 5. 8. And as to ſpeak is only proper to men, ſo to know ſavingly is only proper to Believers and good men. *Iohn.* 7. 17. 1 *Iohn.* 3. 22. and 2. 15. *Iames* 3. 17. And upon this account, *Solomon*, in all his *Proverbs by a fool means the Impenitent ſinner, and by a wiſe*

man a godly man. And the *Holy Ghost* who best knows our frame, and can give most congruous names to Natures; the like throughout both Testaments, that divine Dictionary calling such as *Ahitophel* and *Absalom*, and *Balam*, and *Jonadab*, and *Judas*, and those great Clarks the *Scribes and Pharisees*, and *Priests fools*. Yea our *Saviour* calls the deepest of them fools and blind no less than eight times, inone *Chapter Mat. 23. We call the simple fools, but God calls the crafty fools.*

I know there is no beating it into such mens brains, though it is a truth as clear as the *Sun*: Yea you will make *Hebrew* of all that hath been told you; and *read the same backward*. Neither doe any think better of themselves than such *putrid spiders*, who *in stead of gathering honey, will suck poyson from each thing they light upon*. And this is the case of almost who not: though to themselves unknown and so unnoted. For *no unbelieving or Ignorant person, can know or believe his own ignorance or unbelief*. Nor is it any wonder they should so delude themselves, For what *the Holy Ghost* speaks of the *Church of Laodicæa*; that she *thought her self rich, and good, and wise, and to want nothing when indeed she was wretched, and miserable, and poor, and blind and naked Rev. 3. 17.* is the common case of all that have not past the Second Birth.

SECT. VIII.

So I have shewn you who are wise men, and who fools, and the worlds great mistake therein. But will you know *who are indeed Christians and who not*; for herein is their mistake no less than in the former. And it is as usual for all, be they never so wicked, to think themselves *good Christians as wise men*; when they are *no more like Christians*: though called so, (as the *Heathen Images* are *called Gods*) *than Michaels Image of Goats hair was like David*: 1 *Sam.* 19. 13. 16.

He that is indeed a true *Christian*, is *an imitator of Christ*, and *an observer of his precepts*. It is the Abstract of Religion to imitate and obey him whom we profess to worship and adore. When you begin to value your souls, and to lay out your thoughts and endeavours about eternity, and how to be saved, you begin to be *Christians*: when you resolve and endeavour, or at least desire to serve *God* in spirit, and according to *Christs Gospel*: when to your power you *live, and believe, and hear and invocate, and hope, and fear, and love and worship God* in such a manner *as his word prescribes*; meerly out of *obedience* and *thankfulness*; because *God* and *Christ* commands the same, that he may be glorified and others edified thereby: when you make *Christ your greatest joy, sin your greatest sorrow*, and *grace the prime object of your Desires*: when you are as *conscientious alone* and in private, where *God* only sees you; as if your greatest enemy or all the world did behold you: If you make conscience of *evil thoughts*, grieve for your *unprofitableness under the means of grace*, for the *evil* which *cleaves to your best actions*, and for *sins of omission*: when you think whatever you enjoy on this side Hell, you are unworthy,

thy of it: when you *more fear the want of grace, than confide in what you have*: when you desire to *leave every sin, and make conscience of every duty*: then are you *Christians indeed*. When you observe that golden Rule of *our Saviours, Whatsoever ye would that men should doe unto you, even so do you unto them*: when the Word and spirit hath wrought in you an apparent change, both in your judgment from error to truth, and in your will from evil to good, and in your affections from loving evil and hating good, to love good and hate evil; in the whole man from darkness to light, and from the power of Satan unto God: When you are truly sensible of the corruption of your nature, by reason of *Original sin*. Secondly, of your manifold breach of *Gods righteous law* by *actual sin*. Thirdly, of the *guilt* and *punishment* due to you for them both: When you intirely love the godly, and that because they are godly; for the love of grace in another, is a good proof of the life of grace in our selves: When you can with grief of heart pity all those that *sit in darkness, and in the shadow of Death*, desiring and endeavouring their conversion, namely, those who have only *Custom and Example of the* blind throng, or ignorant and superstitious swarm the guiddy headed *multitude*, or Monster with many heads, for their *Copy* to write after; *the Flesh* for their *Guide* and Prompter: and *Satan the god of this world, and Prince of Darkness for their Tutor and Governour*: whereas you have the *Spirit of God*, and the *eye of Faith*, and the *word of God* that teacheth you in all cases what is to be said, what to be done, what to be known, what to be believed; what to be obeyed and what not; which you may always have recourse to for directions: It being *a Lamp to our feet, and a light to our paths: to turn and direct us in the way that we should goe*. *Psal.* 119. 105. 130. *Acts.* 26. 18. 2 *Cor.* 10. 4. 5. When I say you find these evidences in your self, then are you *Christians* to purpose and beyond all exceptions. Then may *Satan* and the malicious *world* disturb you, but they shall never be able to destroy or hurt you; *your head Christ being above, you can never be drowned*. And so much to shew *who are wise men, Who good Christians according to Scripture account*. which does infer, that the number of either compared with those that are neither, are very few; though of all other truths in the Bible, this is the least believed. For there is *not an Impenitent sinner alive*, that does or *can believe the paucity and fewness of those that shall be saved*. Though there are testimonies innumerable, that in as plain words as can be expresst, doe declare it, that we may the more narrowly look into our selves, and search our own hearts. As what can be more demonstratively spoken than that of *our Saviour* Mat. 7. *Streight is the gate, and narrow is the way that leadeth unto life, and few there be that find it &c. ver.* 13, 14. Or that of *St. Iohn. The whole world lieth in wickedness*, 1 *John.* 5. 19. And again, *Those whom Satan shall deceive are as the sand on the Sea-shore Rev.* 20. 8. with many the like dreadfull predictions, too many to be

repeated. Yet let any unregenerate perſon tell me? whether he does any more believe theſe ſcriptures, than *Hazall* believed the *Prophet*, when he foretold him of the wickedneſs he ſhould ere long commit, 2 King. 8. 12, 13. Or admit he ſhould ſay he did believe them, yet his life and practice proves the contrary.

The *Lord* tells *Jonas*, Chap. 4. 11. (ſeeing he had no compaſſion towards the precious and immortal ſouls of his brethren) *that there were more than ſix ſcore thouſand in Nineve*; *that for matter of Religion, could not diſcern between their right hand and their left.* O that there were not a thouſand thouſand in our *Goſhen*, where is ſo much means of light & grace as ignorant as they: for matter of *ſpiritual, experimental and ſaving knowledg*. And therefore who that hath any chriſtian blood in his veins? can with dry eyes behold *ſo many blind ſouls* as there are, *goe headlong to Hell: while they think themſelves in the way to Heaven.*

SECT. IX.

NOR doe they deſire to come out of their blindneſs: For albeit *knowledg is ſo fair a virgin*, that *every clear eie is in love with her, a pearl deſpiſed of none but ſwine*: yet *few care for knowledge, fewer for divine knowledg, feweſt to know Gods will that they may doe it.* And they that will not obey, *God* thinks unworthy to know. Beſides it is as meer loſt labour, to tell them of their folly to admoniſh and forwarn them of their danger; until they be humbled with the ſight of their wants: as it were to *offer light to a blind man*, to *ſpeak to a deaf man*, or to *labour to make a brute beaſt wiſe, as Cyprian* ſpeaks. To a brutiſh ſenſualiſt, all ſpiritual and eternal things ſeem incredible, becauſe they are inviſible, Nothing will ſink into his head, that he cannot ſee with his eies, or feel with his fingers. O that God would make this an awakening peace to ſinners! that are as yet aſleep in their luſts, without the leaſt fear of Death, or dread of Damnation: That *have been ſcoffers all their lives, and ſo*, (*if God* miraculouſly prevent not) *will die.* As we read of that *impenitent Thief*, how he *died with a ſcoff in his mouth, and that againſt Chriſt himſelf, Luke.* 23. 39. O that thou *O Heavenly Father*, would deſt open their hearts that ſhall read theſe lines, as thou diddeſt *the Heart of Lydia, Acts.* 16. 14. And the eies of their ſouls, as thou diddeſt *Sauls Acts.* 9. 18. And give them thē ſpirit of wiſdome and revelation. *Eph.* 1. 17. 1 *Cor.* 2. 10. that they may ſo mind what is ſpoken, and ſo practiſe what is preſcribed: that *God* in *Chriſt* may be *pacified, their ſins* by free grace *pardoned*, and their *ſouls* eternally ſaved. For otherwiſe there is *no waſhing of theſe blackamores white, no charming theſe deaf Adders.* It faring with them, as it did with thoſe *Iews, Joh.* 8. who could face down our *Saviour*, and *boaſt* that they were the *children of Abraham*, and that *God* was *their Father*: when he who knew their Hearts better than themſelves, told them that they were *the Devils children.* ver. 4. 8. Or as it did with thoſe *Rev.* 2. 9. Who *ſaid they were*

Jews,

Jews, when indeed they *were of the Synagogue of Satan*; as the *Holy Ghost* there witnesseth

And this is the common case of all, not only such as are meerly Civil, but of the most prophane and debauched in the Nation. No, there is not a man of them, but he will take it in fowl scorn to be told, that he is not a *Christian*, though if we may conjecture according to what we find in *both Testaments*, there is *scarce one of an hundred, whose knowledge belief and life, is in any degree answerable to the Gospel*, or the Title that they bare.

Now this their *opinion of being wise and good enough, is the sole* and only *cause of their being neither good nor wise*. For what we presume to have attained to, we seek not after. Besides most just it is with *God*, that they who want grace should want wisdome also. *They may be good and will not therefore* says *God, though they would be wise they shall not.* viz. soul wise.

SECT. X.

Only if there are any, (For now I speak not to you alone, because I intend it for the publick, whereby *thousands may possibly be made gainers by your spight*: And *the Devil* also *over shot, in his own bow*. If there be any I say that upon hearing this, shall own it to have been their own cases, and shall ask how they may attain to this *double portion of wise and good*. I answer, let them follow these few Directions, which I must be very brief in, that this piece may be given to the more even to thousands: for *men* in this case, are *like babes* that *must not only have their meat prepared, but* also *put into their mouths*. For starve they will, rather than stir a foot towards feeding themselves. If when they have read these directions, they desire further information; Or if they would be undeceived, and have their hearts discovered to their consciences, (For, As in the *Creation of the world*, the *first* thing that *God made* was *light, Gen.* 1. 3. So when he makes us *new creatures*, he *first creates light in the understanding*: whereby the poor soul may see his spirituall misery and wretchedness. For *the work of Regeneration* always *begins at illumination.*) let them read that incomparable piece of practicall Divinity, Intituled *A Gospel Glas, for English professors*. In the mean time observe, that every man is *born stark dead in sin*, *Eph.* 2. 1. *Rom* 5. 12. to 21. 1 *Cor.* 15. 21, 22. But *the Word preached* (being the voice of *Christ*, and *the mighty power of God to salvation to every one that believeth it. Rom.* 1. 16. *Heb.* 4. 12.) *Is spirit and life to quicken those that are dead in sin, and to raise up them that are therewith cast down*. Observe also, that true wisdom is no way attainable either by *education, learning, observation* or *experience*, (though these may be as oyl to the lamp of our dim understandings, and make the same burn clearer.) but it must be given us from above. *Jam.* 3. 17. *Eph.* 1. 17, 18. and 3. 19. And *the Holy Ghost* must become *our teacher Deut.* 29. 2. 3, 4. *Psalm.* 111. 10. *Ioh.* 15. 15. *Rom.* 8. 14, 15. Then take notice, That *the*

Fear

Fear of God is the beginning of wiſdome. Prov. 1. 7. That *the word of God only makes wiſe to ſalvation* 2 *Tim.* 3. 15. That *the way to know Gods will, is to do, it.* And laſtly that *to doe it*, is *the beſt* and eaſieſt *proof that we are wiſe.* Briefly, would you attain to that happy condition? obſerve theſe nine Rules.

1. Firſt *fear God. Prov.* 1. 7. 23. *Iohn.* 7. 17 *Pſal.* 25. 9. 14.

Secondly, *Be humble, Jam.* 4. 6. 1. *Pet.* 5. 5. *Iſa.* 28. 9.

Thirdly, in your Calling and in all you doe *aim* as well *at Gods Glory, and your Neighbours good*: as at your *own benefit.* 1. *Cor* 10. 31.

Fourthly, conſider you have *a precious and immortal ſoul*, that muſt live everlaſtingly in bliſs or woe.

Fifthly, *Leave Satans vaſſalage and the broad way that leads to deſtruction. Mat.* 7. 13, 14.

Sixthly, Let *Chriſt* be your only Lord, whoſe very *ſervice is perfect freedome. Iohn.* 8. 32 36. and *his wages an eternal Kingdome of Glory. Mat.* 5. 3, 10.

Seventhly, give not way to imaginary, ſpeculative heart ſins, murther in the heart, uncleaneſs in the eye, and thoughts given way to will come to actual murther, and bodily uncleanneſſe at laſt. Keep *Satan* at a diſtance, if he get but in he will be too hard for you.

Eighthly, Hearken now unto *Chriſt*, as you would have *Chriſt* another day hearken unto you: And doe the ſame now, that at your laſt hourr you will wiſh you had done. *Not putting* ſo weighty a buſineſſe as *your ſalvation or damnation, upon a hazard.*

Ninthly, and laſtly, forget not that there needs no more to condemn us, then what we brought into the world with us. *Rom.* 5. 12. Or then ye have not given, ye have not vizited. *Mat.* 25. 41. to 45.

SECT. XI.

Now to wind up in a word, I have ſhewn the Scoffer his caſe, wherein he may clearly ſee, that there is but *two wayes* for him *either Repent or periſh*: let him chuſe which of them he likes beſt. Only let him think withall, what an account he ſhall one day give of what he hath now heard. For if this warning prevail not, it is much to be feared that the next will be that of *the Son of Man. Mat.* 25. 41. *Depart from me ye curſed, into everlaſting fire &c.* Though I hope better things of you. And then in caſe the *Spirit of God*, ſhall ſet what you have heard home to your heart, and work in you any good motions and reſolutions, to obſerve and doe, as is here directed: ſet upon the work *preſently, while the gate of mercy ſtands open*, and *before the Draw-bridg be taken up.* Yea doe it while tee yerning bowels, the bleeding wounds, the compaſſionate arms of *Jeſus Chriſt* lie open to receive you, While you have health, and life, and means, and time to repent and make your peace with *God.* As you tender I ſay the everlaſting happineſſe, and welfare of your almoſt loſt, and drowned ſoul, As you expect or hope for Glory at the laſt

laſt, As you would eſcape the direful wrath of God, the never dying ſting and worm of conſcience, the tormenting & ſoul-ſcorching flames, of *Hell*, and everlaſting ſeparation from *Gods* blisfull preſence; Abjure and utterly renounce all wilful and affected evil; And in the firſt place, *this daring audacious and deſperate abomination of ſcoffing at grace and holineſſe*. And then bleſſed and happy are ye: which is my *prayer* and *hope*, and ſhould be my *Joy*. Neither will it ever repent you when you come in *Heaven*, that you were ſtopt in your way to *Hell*.

Yea methinks it ſhould at preſent make you admire to aſtoniſhment the free grace of *God*! that he hath hitherto ſpared you, and given you this warning; and that you have yet the free offer of grace here, and everlaſting glory in *Heaven*. 1 *Cor*. 2. 9. It is only the meer and never enough to be admired mercy of *God*, that he hath not long before this bereaved your body of a ſoul, your ſoul of underſtanding, your underſtanding of all poſſibility of comfort. That you have ſpace to repent, a tongue and time to call upon *God* for mercy; is a bleſſing and far more than he owes you. It is the *Lords mercy, that you were not hurled out of the womb, or caſt out of your cradle into Hell, for your native filthineſſe*. Nor can there be any other reaſon given of his mercy, but his mercy and *O the depth*! Wherefore with all poſſible joy & thankfulneſs, ſtudy and beſtir your ſelf; that you may become *as active to ſerve Chriſt, as ever you have been to ſerve ſin and Satan. The race is ſhort* you are to run, but *the prize is great* for which you run. Alwaies provided and conſidered, that it be given you from above, whether to do or ſuffer: For *when the wind ceaſes to fill the ſails, the veſſel ceaſes to plow the Seas*. Therefore by way of Caution know, that *repentance* though it be *mans act*, yet it is *Gods gift*: wherefore beg of *God* that he will give you grace and an heart: But withal let it not leſſen your endeavour, For *though we have loſt our ability in obeying, yet God hath not loſt his authority in commanding. Mans fault cannot prejudice Gods right*. We muſt *obey* what *God* commanded by *Moſes*: and what we cannot perform, is ſupplied to us by our belief in *Jeſus*. *God* looks not for what he gives not: yet *if the life of Chriſt be not our pattern, the Death of Chriſt will not be our pardon*.

Pour out thy fury upon them that knew thee not, and upon the families that call not on thy name. Jer. 10. 25.

The Lord is nigh and rich unto all that call upon him in truth. Pſal 145. 18. Rom. 10. 12.

Whatſoever ye ſhall ask the Father in my Name, believing, he will give it you. John. 16. 23. Mat. 21. 22.

Evening and Morning, and at Noon will I pray. Pſal. 55. 17.

Such as think theſe prayers too long: may paſſe over the differing lettre.

A PRAYER

A PRAYER for the Morning.

-O Lord prepare our hearts to pray.

O Moſt glorious LORD GOD, and in JESUS CHRIST our moſt merciful and loving Father; in whom we live, and move, and have our being; in the multitude of thy mercies we deſire to approach unto thee, from whom all good things do proceed; who knoweſt our neceſſities before we ask, and our ignorance in asking. It is true, O Lord, if we ſhould conſider oncly our own unworthineſs, and how we have heretofore abuſed thy goodneſſe and long-ſuffering toward us; we might rather deſpair with *Judas*, and like *Adam* run from thee, then dare to approach thy glorious preſence. For we confeſs, O Lord, to the ſhame and confuſion of our own faces, that thou haſt of thy goodneſſe, beſtowed ſo many and ſo great mercies upon us; that they are beyond thought or imagination: And like favours require like gratitude: But we fall ſo ſhort in our Due thankfulneſs and obedience to thee, that *our whole converſation hath been to ſerve Satan, and fulfill the luſts of the fleſh.* Thy bounty and goodneſſe ſhould provoke us, in all our thoughts ſpeeches and actions to aim at thy glory, and the good of our neighbour: But *we have uſed all our wiſdom, to commit the fooliſhneſſe of ſin.* Yea we doe daily and hourely break all thy commandments. and that againſt the many warnings, and the abundance of means afforded by thee to reclaim us, againſt the ſpirit of grace continually knocking at the doors of our hearts, with infinite checks and holy motions: Our ears have been alwaies open to the Tempter, ſhut unto thee; we have abuſed our eies to wantoneſſe, our mouths to filthineſſe, and our feet have been ſwift to all evill, ſlow to ought that is good.

And as we have committed one ſin on the neck of another, ſo we have multiplyed, & many times repeated them, by falling often into the ſame wickedneſſe, whereby our ſins are become for number, as the ſands of the Sea, and as the Stars of Heaven. And whereas thou haſt of thy great goodneſſe and long ſuffering ſpared us to this hour, to try if we would turn unto thee by repentance, as our firſt-Parents, and we have turned from thee by ſin: we have been ſo far from ſo doing, or from loving and ſerving thee, that we have hated thoſe that doe it; and that for their ſo doing. And ſo far have we been from performing that vow which we made to Chriſt in our baptiſm, when we took his preſſe-mony to be his Souldiers; and ſerve him in the field of this world, againſt his and our enemies; that we have renounced our vow made to him, and fled from his ſtandard; yea, fought for Satan and the World, ſeeking to win all we could from Chriſt, by tempting to ſin, and by perſecuting ſuch as were better than our ſelves; ſo that all our recompence of thy love unto us, hath been to do that which thou hateſt, and to hate thoſe whom thou loveſt. Yea, we cannot deny but we have perſecuted thee with *Paul*, denied thee with *Peter*, betrayed thee with *Judas*, and crucified

cified thee with thoſe cruel Jews.

Now Lord it being thus with us, how can we expect that thou ſhouldeſt hear our prayers, and grant our requeſts? Yea how can we look for other at thine hands than great and grievous, yea than double damnation as moſt juſtly we have deſerved. Yet moſt merciful Father, being that thou haſt given thy Son, and thy Son himſelf for the ranſome of ſo many as ſhall truly repent, and unfeignedly believe in him, who hath for our ſakes fulfilled all righteouſneſſe; yea, ſuffered on the Croſſe, and there made full ſatisfaction for the ſins of all thine Eleſt. And ſeeing thou haſt appointed Prayer, as one ſpecial means for the obtaining of thy grace, unto which thou haſt annexed this comfortable promiſe, that where two or three be gathered together in thy Name, thou wilt be in the midſt of them, and grant their requeſts; and ſince our Redeemer hath aſſured us, that whatſoever we ſhall ask thee in his name, thou wilt give it us: We are emboldened to ſue unto thee our God for grace, that we may be able to repent and believe.

Wherefore for thy promiſe ſake, for thy Sons ſake, and for thy great Names ſake, we beſeech thee ſend down thy holy Spirit into our ſouls, regenerate our hearts, change and purifie our natures, ſubdue our reaſon, rectifie our judgments, ſtrengthen our wills, renew our affections, put a ſtop to our madding and ſtraying fancies, beat down in us whatſoever ſtands in oppoſition to the Scepter of Jeſus Chriſt; and enable us in ſome meaſure, both to withſtand that which is evil, and perform that which is good and pleaſing in thy ſight. And becauſe every day which does not abate of our reckoning, will increaſe it; and that by procraſtinating, we ſhall but heap unto our ſelves wrath againſt the day of wrath: Good Lord, ſuffer us not, we beſeech thee, to defer our repentance, leſt the cuſtom of evil makes it altogether unalterable in us: or leſt we die before we begin to live: or leſt thou refuſeſt to hear us another day, calling upon thee for mercy: becauſe we refuſe to hear thee now, calling to us for repentance. Yea give us repentance never to be repented of, and poſſeſſe our ſouls with ſuch a dreadfull awe of thy Majeſty, that we may fear as well to commit ſmall ſins as great ones, conſidering that the leaſt ſin is mortal without our repentance, and thy mercy: as well to fear ſin in ſecret as openly, ſince there is nothing hid from thee: as well condemn our ſelves for evil thoughts as evil deeds, conſidering that the Law is ſpiritual, binding the heart no leſſe than the hands; as well abſtain from the occaſions of ſin, as ſin it ſelf; and conſider that it is not enough, to abſtain from evil, unleſs we hate it alſo, and do the contrary good.

And now O Lord, ſince thou haſt ſafely brought us to the beginning of this day, we beſeech thee to defend, and direct us in the ſame: and as thou haſt bleſt us in our lying down, and in our riſing up, ſo protect and proſper us in our going forth, and in our coming home: ſhield and

deliver us from the ſnares of the Hunter, who lieth in wait for our ſouls; and is continually labouring our everlaſting deſtruction. And no leſſe arm us againſt the allurements of the world, wherein we ſhall meet with many provocations, and temptations: and that we may not lead our ſelves, nor be led into temptation; give us wiſdome to beware of men, even of aſſociating our ſelves with the vicious, like *Joſeph*: leſt otherwiſe with *David*, we be drawn to diſſemble: or with *Peter*, to deny thee: for ſin is of a catching and infectious quality: and our corrupt hearts are like tinder, which will kindle with the leaſt ſpark: eſpecially O Lord, keep us from yielding to their ſolicitations, or following their cuſtoms, of drinking, ſwearing, ſlandering, and making the worſt conſtruction of things: of mocking, and ſcoffing at religion, or the religious: let not cuſtom and example any whit prevail with us, without, or againſt thy written Word; leſt we miſſe of the narrow way, which alone leadeth unto life: onely give us wiſdome, and grace, to look upon thy Sons whole life: and ſee how he would ſpeak, and do, before we ſpeak or do any thing, and then having thy word for our warrant, and thy glory for our aim; let no cenſures, nor flouts of any diſcourage us.

Give us grace, to account all things in this world even as droſſe, and dung, that we may win Chriſt Jeſus; and Heaven and happineſs by means of him. Give us ſingle hearts, and ſpirits without guile, that we may love goodneſſe for it ſelf, and more ſeek the power of godlineſſe, than the ſhew of it; and love the godly for thy ſake: and becauſe they are godly. Grant that in the whole courſe of our lives, we may do unto all others, as we would that they ſhould do unto us: conſidering, that whether we do good or evil, unto any one of thy members, thou takeſt it as done unto thy ſelf. Diſcover unto us all our own ſins, that we may not be ſo forward to cenſure others, as we have been heretofore. Give us patience to bear thy Fatherly chaſtiſements, which through thy grace ſanctifying them to us, become both Medicines to cure us, and Antidotes to preſerve us from the ſickneſs of ſin: conſidering, that all the afflictions of this life, are not worthy thoſe joys which ſhall be revealed unto us.

Theſe and all things elſe which thou knoweſt we ſtand in need of, we humbly crave at thy mercifull hands, aud that for the alone worthineſſe, and ſatisfaction of thy Son; and the honour of our onely Redeemer, and Advocate Jeſus Chriſt: to whom with thee. O Father, and thy bleſſed Spirit, be given as is moſt due. all praiſe, glory, and dominion, the reſidue of this day, and for evermore. *Amen.*

A Prayer for the Evening, which would be performed before Supper, and not when we are more prone to ſleep, than to pray.

O Eternal, Almighty, and incomprehenſible Lord God; who art great and terrible, of moſt glorious Majeſty, and infinite purity: Creator,

Creator, and Preſerver of all things, and Guider, and Governour of them being created. *We thy poor creatures acknowledge and confeſs unto thee, who knoweſt the ſecrets and deſires of all hearts: that* as we brought a world of ſin into the World with us, and deſerved to die ſo ſoon as we began to live; ſo ever ſinee that thou haſt ſpared us, we have done nothing but added ſin unto ſin, as thou haſt added mercy to mercy: For we have been no leſſe rebellious unto thee, than thou haſt been beneficial unto us. it hath been the courſe of our whole life, to leave that which thou commandeſt, and to do that which thou forbiddeſt.

We are the curſed ſeed of rebellious Parents, we were conceived in ſin; and born the children of wrath. And whereas thou mighteſt have executed thy fierce diſpleaſure upon us, ſo ſoon as thou gaveſt us being; and ſo prevented our farther diſhonouring thee: we have in ſtead of humbling our ſelves before thee our God, and ſeeking reconciliation with thy Majeſtie: done nothing from our infancy, but added ſin unto ſin, in breaking every one of thine holy Laws, which thou haſt given us as rules and directions to walk by, and to keep us from ſinning. Yea, there is not one of thy righteous precepts, which we have not broken, more times, and ways, then we can expreſs.

Yea, as if we had contracted with the Divel, that we would abuſe all thy gifts ſo faſt as they come: thy bleſſings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy ſecure; and all thy benefits ſerve us but as weapons to rebell againſt thee. We have prophaned thy days, contemned thy ordinances, reſiſted thy Word, grieved thy Spitit, miſuſed thy Meſſengers, hated our Reprovers, ſlandered and perſecuted thy people, ſeduced our friends, given ill example to our Neighbours, opened the mouths of thine and our adverſaries, to blaſpheme that glorious Name after which we are named, and the truth we profeſs: whereas meaner mercies, and far weaker means, have provoked others no leſſe to honour thee, and the Goſpel; who may juſtly riſe up in judgment againſt us.

We are bound to praiſe thee above any Nation whatſoever: for what Nation under Heaven enjoys ſo much light, or ſo many bleſſings as we? above any Creature, for all the Creatures were ordained for our ſakes; and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures obey thy Word, and ſerve thee as they did at firſt: yea, call upon us to ſerve thee: onely men for whom they were all made, ingratefully rebell againſt thee. Yet, miſerable wretches that we are, if we could give thee our bodies and ſouls, they ſhould be ſaved by it; but thou wert never the richer for them. Why ſhouldeſt thou give us thy Son for a ranſome, thy holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard; and reſerve a Kingdom for our perpetual inheritance? Why ſhouldeſt thou beſtow health, wealth, reſt, liberty, limbs, ſenſes, food, raiment, friends, and the means of ſalvation upon us, more than upon others, whom thou haſt denied theſe things unto?

We can give no reaſon for it, but that thou art mercifull; and if thou ſhouldeſt draw all back again, we had nothing to ſay but that thou wert juſt:

Thou diſt form us righteous and holy, had not we deform'd our ſelves; whereas now like Satan, we can do nothing elſe but ſin, and make others ſin too, who would not ſo ſin, but for us: for we have an army of unclean deſires; that perpetually fight againſt our ſouls: whereby we are continually tempted, drawn away, & enticed through our own concupiſcence. Yea, thou knoweſt, that the heart of man is deceitful above all things; and that the imaginations thereof, are only, and contintally evil. O the infinitely intricate windings and turnings of the dark Labyrinth of mans heart! who finds not in himſelf an indiſpoſition to all good, and an inclination to all evil? we are ſwift to all evil, but to all good immoveable: when we do evil, we do it chearfully, and quickly, and eaſily; but if we do any good, we do it faintly, and rawly, and ſlackly.

All which when we rightly conſider: makes us even *ſpeechleſſe like him in the Goſpel: as neither expecting mercy, nor daring to ask it.* yet when we think upon thy Son, and the rich promiſes of the Goſpel, our fear is in ſome meaſure turned into joy: while we conſider that his righteouſneſſe for us, is more than our wickedneſſe againſt our ſelves; onely give us faith we beſeech thee, and ſettle it in thy beloved, that we may draw virtue from his death and reſurrection, whereby we may be enabled to die unto ſin, and live unto righteouſneſſe; and it ſufficeth for all our iniquities, neceſſities, and infirmities.

Wherefore of thy goodneſſe, and for thy great Names ſake, we beſeech thee take away our ſtony hearts, and give us hearts of fleſh: enable us to repent what we have done, and never more to doe what we have once repented, not foſtering any one ſin in our ſouls. Reform and change our minds, wills, and affections, which we have corrupted; remove all impediments which hinder us from ſerving of thee, and direct all our thoughts, ſpeeches, and actions to thy glory, as thou haſt directed our eternal ſalvation thereunto. Let not Satan any longer prevail, in cauſing us to defer our repentance; ſince we know, that late repentance is ſeldome ſincere, and that ſickneſſe is no fit time for ſo great a work; as many have found that are now in Hell: Neither is it reaſonable, thou ſhouldeſt accept of our feeble and decrepit old age, when we have ſpent all the flower, and ſtrength of our youth, in ſerving of Satan, not once minding to leave ſin, until ſin left us.

Yea, O Lord, give us firmly to reſolve, ſpeedily to begin, and continually to perſevere, in doing and ſuffering thine holy will: Inform and reform us ſo, that we may neither miſ-believe, nor miſ-live, ſubdue our luſts to our wills, ſubmit our wills to reaſon, our reaſon to faith; our faith, our reaſon, our wills, our ſelves, to thy bleſſed Word and Will. Diſpel the thick miſts and clouds of our ſins, which corrupt our ſouls, and darken our underſtandings; ſeparate them from us, which would ſeparate us from thee: Yea,

remove

remove them out of thy ſight alſo, we moſt humbly beſeech thee, as far as the Eaſt is from the Weſt; and in the merits of thy Son, pardon and forgive us all thoſe evils, which either in thought, word, or deed, we have this day, or any time heretofore committed againſt thee; whether they be the ſins of our youth, or of our age; of omiſſion, or commiſſion; whether committed of ignorance, of knowledge, or againſt conſcience, and the many checks and motions of thy holy Spirit.

Give us, O Lord, to conſider, that although ſin in the beginning ſeem never ſo ſweet unto us, yet in the end it will prove the bane, & ruine both of body & ſonl: & ſo aſſiſt us with thy grace, that we may willingly part with our right eyes of pleaſure, & our right hands of profit, rather than ſin againſt thee, & wrong our own conſciences: conſidering that it would be an hard bargain, for us to win the whole world, & loſe our own ſouls.

Finally, O Lord, give unto us, and increaſe in us all ſpiritual graces: inlighten our minds with the knowledge of thy truth, and inflame our hearts with the love of whatſoever is good; that we may eſteem it our meat and drink to do thy bleſſed will. Give us religious thoughts, godly deſires, zealous affections, holy endeavours, aſſured perſwaſions of faith, ſtedfaſt waiting through hope, conſtancy in ſuffering through patience, and hearty rejoycing from love: regenerate our minds, purifie our natures, turn all our joys into the joy of the Holy Ghoſt; and all our peace into the peace of conſcience; and all our fears into the fear of ſin, that we may love righteouſneſſe, with as great good will, as ever we loved wickedneſſe; and go before others in thankfulneſſe towards thee, as far as thou goeſt in mercy towards us before them.

Theſe things we humbly beg at thy fatherly hands, and whatſoever elſe thou knoweſt in thy divine wiſdome to be needfull and neceſſary for our ſouls, or bodies, or eſtates, or names, or friends, or the whole Church, better than we our ſelves can either ask or think: and that for thy Names ſake, for thy promiſe ſake, for thy mercies ſake, for thy Sons ſake, who ſuffered for ſin, and ſinned not; and whoſe righteouſneſſe pleadeth for our unrighteouſneſſe: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preſerver, and our Saviour; to whom with Thee, and thy bleſſed Spirit, be aſcribed as is moſt due, all honour, glory, praiſe, power, might, majeſty, dominion, and hearty thanksgiving, the reſt of this night following, and for evermore, *Amen.*

A Prayer for the whole Church.

And in theſe our prayers we are not mindfull of our ſelves alone, but foraſmuch as thou haſt commanded us to pray one for another; as being members of one and the ſame myſtical body: we beſeech thee to bleſſe thy whole Church Univerſal, whereſoever diſperſed, and howſoever diſtreſſed, or deſpiſed, far and wide over the face of the whole earth. *bleſſe it in all places with peace and truth, Hedge it about with thy providence,*

providence, defend it from the mischievous designs, and attempts of thine, and her malicious enemies: let thy Gospel go on, & conquer maugre all opposition; that Religion and uprightnesse of heart may be highly set by with all, and all prophanesse may be trod under foot. And vouchsafe unto thy Gospel such a free and effectual passage, that it may sound throughout all Nations. Yea, we humbly pray thee, let it convert and reclaim the Turks, Jews, Infidels, Indians, Atheists: Prevent all plots, and projects against the Kingdom of thy Christ: let thy Word and Spirit alone, bear rule in all places. Extend thy tender mercy O Lord, to all Protestants beyond the Seas; to all Christians under the Turks, or other Infidels: strengthen all such as suffer for thy cause, and let thy presence with them counterpoyse whatsoever is laid upon them; and inable them to continue constant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongst us, in this sinful Land, and indue us with thy grace as thou hast already with other blessings; that they may not rise up hereafter in judgment against us. Shower down thy blessings O heavenly Father, in a plentiful measure upon our Dread Soveraign, King Charles; and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Bless his Royal Consort, be propitious to the Nobility, Gentry, and Communalty. Bless the Tribe of *Levi*, all Ministers of thy Word and Sacraments; let their lips, O God, preserve knowledge, and their lives righteousnesse; and for ever blesse their labours: and for a constant and continual supply of their mortality, blesse all Schools of Learning, and good Literature; especially the Universities. Remember in much mercy all that are afflicted, whether in body, or in mind, or in both, whether in conscience, groaning under sin; or for a good conscience, because they will not sin: and as thou makest them examples to us, so teach us to take example by them, and learn wisdome by thy hand upon them. *Lord, comfort the comfortless, strengthen the weak, bind up the broken hearted; make the bed of the sick, be a Father to the fatherless, and an husband to the widow; cloath the naked, feed the hungry, visit the prisoners, relieve the oppressed, sanctifie unto them all their afflictions, and turn all things to the best to them that fear thee.*

A Thanksgiving to be brought in to either of them, next before the conclusion.

AND as we pray unto thee, so we desire also to praise thee: rendring unto thy Majestie upon the bended knees of our hearts, all possible laud, and thanksgiving, for all thy mercies and favours, spiritual, temporal and eternal: For that thou hast freely elected us to salvation from all eternity; when thou hast passed by many millions of others, both Men and Angels, whereas we deserved to perish no lesse than they; and thou mightest justly have chosen them, and left us: for that thou hast created us men, and not Beasts; in *England*, not in *Æthiopia*,

Ethiopia, or any other ſavage Nation: in this clear and bright time of the Goſpel, not in the darkneſſe of Paganiſme, or Popery. For thine unexpreſſible love, in redeeming us out of Hell, and from thoſe unſufferable and endleſſe torments, by the precious blood of thy dear Son: who ſpared not himſelf, that thou mighteſt ſpare us. For calling us home to thee by the Miniſtry of thy Word, and the work of thy good Spirit. For the long continuance of thy Goſpel with us, (the beſt of bleſſings.) For ſparing us ſo long, and giving us ſo large a time of repentance. For juſtifying, and in ſome meaſure ſanctifying us, and giving us ground for aſſured hope of being glorified in thy heavenly Kingdome. For preſerving us from ſo infinite many perils and dangers, which might eaſily have befaln us every day, to the taking away of either our eſtates, our limbs, or our lives. For ſo plentifully and graciouſly bleſſing us all our life long, with many and manifold good things; both for neceſſity and delight. For peace of conſcience, and content of mind. For our health, wealth, limbs, ſenſes, food, raiment, liberty, proſperity. For thy great mercy in correcting us, and turning thy corrections to our good. For preſerving us in the night paſt from all dangers of body and ſoul; and for infinite more mercies, of which we could not well want any one: and which are all greatned, by being beſtowed upon us, who were ſo unworthy; and have been ſo ungrateful for the ſame. O that we could anſwer thee in our thankfulneſſe, and obedient walking, one for a thouſand!

Neither are we unmindful of thoſe national bleſſings, which thou haſt vouchſafed unto our Land in general: as namely, that deliverance from the Spaniſh Invaſion in 88, and from that diveliſh deſign of the Gun-powder Treaſon: for preſerving us from the noiſome, and devouring Plague and Peſtilence. Lord grant, that our great unthankfulneſſe for theſe thy mercies, may not cauſe thee to deliver us into the hands of our enemies: and although we have juſtly thereby deſerved the ſame, yet we beſeech thee, give us not up unto their wills, neither ſuffer Popery ever to bear rule over us; nor thy bleſſed Word and Sacraments to be taken away from us; but continue them unto us, and to our poſterity after us, if it be thy good pleaſure; until the coming of thy Chriſt.

The anſwer one, made to a *Tale-bearer*.

I have (with *an unwilling willingneſſe*,) heard you hitherto: My anſwer is.

He that hath no grace himſelf: is vexed to ſee it in another.

The *ſlanderer* and *backbiter* hath the *Devil in his tongue*: He that gives the hearing of either and is ſilent, hath the *Devil in his ear*.

Take heed of *wrath*, *envy* and *malice*: for nothing makes *witches* give their ſouls to the *Devil*; but a deſire to be *revenged* on ſuch, as they *hate* and would *kill if they durſt*.

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To take away the good name of an innocent perſon: is the worſt theft, and little better than *murther*, in *Gods* account: for which read *Deut.* 27. 24. *Pſal.* 101. 5. Inſomuch, that the *Babkbiter* is bound in *Conſcience*, *Reaſon*, and *Religion* to goe to the party wronged, confeſs the wrong and crave his pardon; then to goe from houſe to houſe to vindicate and cleer the party, wherever he hath ſtayned and aſperſed his good name. But ſad it is to conſider!

God beſtowes millions of mercies upon us, *Chriſt* of *God*, became *man* and died, *to redeem us from Hell and to purchaſe Heaven for us*: Yet moſt men are ſo *blockiſh* and *ingratefull*; that they will rather obey *Satan*, that bloody *Devouring Dragon*, and vowed enemy of all mankind; whoſe *wages* is everlaſting flames of fire and brimſtone in *Hell*, than to obey *Chriſt*, whoſe very *ſervice* is perfect *freedome*, and his *wages* an Eternal *Kingdom* of Glory.

This piece (with ſeveral other Books by the ſame Author) will be ſold (as I ſuppoſe) at *Peter Parkers*, ſtop in *Popes-head-Alley*: I ſpeak dubiouſly, becauſe as many that deſire them will not *buy* them. (nor will they ſtoop ſo low as to call for them.) becauſe they are told forſooth, the Author gives them gratis; So not a few refuſe to *ſell* them for the ſame reaſon. Which of the two are wiſeſt, Ile leave the wiſe to judg. In the mean time the *Book-giver* finds and confeſſes himſelf outwitted by *Satan*; that ſubtle *Sophiſter*, and will therewith reſt content. But he is ſorry to ſee men, *pick ſtraws to put out their own eies* with al. And wiſheth heartily that *men*, that *Chriſtians*, that *Chriſtians* who in the leaſt *converſe with Books*: would not joyn with that *jugler Satan*, (nor be ſofooled by him as they are) whoſe whole ſtudy is, their everlaſting deſtruction.

But whether *Satans ſubtlety*, or *mens ſimplicity* is the greateſt: may be made a conſiderable queſtion. Something tending to the diſcovery thereof, you have heard in the fore-going pages: Let me add a word upon the account of the two laſt paſſages; *The Tale-bearer*, and the *Book-buyer*, and *vendor of Books*. And firſt be pleaſed to take notice, that the *Devils Trade* and occupation, is all the day and year long, only to make *Nets*, and *Ginnes*, and *Snares* to catch men. He is a moſt *cunning Angler*. *Sin* is *his hook*, ſeeming *profit* and *pleaſure his bait*, *Fooles his Fiſh*. Nor has *Sin* and *Satan* any *Servants* but the *ſimple*. And ſuch he hath at his beck, he needs only hold up his finger, and they are ready to execute his will: for if he but bid them ly they will ly, if he command them to deceive they will deceive, if he appoints them to ſlander they will ſlander, and that as maliciouſly as he, if he perſwades them to revenge, to perſecute &c. they will doe it as ſpightfully, and fully as he could doe them himſelf. And ſo of every ſin. If he but ſay let there be an oath, ſtraight there is an oath. let

there

there be a bribe, instantly there is a tribe, and a thousand the like. For he can no sooner cast out his *Angle* amongst them, but immediately (like the *souls in Lucian*, about *Charons boat*) they will fasten upon the *bayte*. Yea for the most part, *Satan* needs but suggest the thought of going to a *brothell house*, to the *Ale-house*, or such and such *wicked company*: and he needs no more to compass his design. Yea the *Rude Rabble*, the *multitude*, are so brutish and ignorant; that to cheat them he needs only smear the face of vertue with the black soot of vice: as by traducing each grace thus; calling conscience of sin pretise niceness, zeal madness, sincerity hypocricy, the *Saints Phanaticks*. (for so they are in the *Devils language*, And on the other side, painting vices ugly face, with the fair colours of vertue: calling lust love, Covetecousness good husbandry, drunkenesse good fellowship, craft and subtlety wisdome. &c. As for every several *Gem* that vertue hath, vice hath *a counterfeit stone*, wherewith to gull the ignorant. I must but give a touch of these things, For to nominate all *satans slights*, I may as well reckon up the several *moats in the sun*: Only take notice, that *Satan* is always *compassing the Earth too and fro, seeking whom he may devour Job* 1, *and* 2. Chapters ver. 2. 7. and 1 Pet. 5. 8. And that he hath many ways to assault us, *many strings to his bow*, that if some break the rest may hold, *many trayns of powder*, some likely to take *fire*. Being like some *cunning Engineer*, that can invent new instruments according to his present occasion. Yea so many *snares* and *gins* are *layd*, by this professed enemy of mankind *to intrap our souls*: that we may with reverence and love wonder, at the mercy of *God* in our delivery.

Now as *Satan* is *the prince of darkness*: so all *his Art lies in blinding* mens minds. (as to force us to sin he cannot) for if the light of knowledg might freely shine in the soul, *Satans* suggestions would soon vanish (and make him ashamed,) with all his works of darknesse. Wherefore to utter his damned commodities, he deales as some *Tradesmen* about their *bad wares: putting out* the *true lights*, and *setting up false lights* in their stead.

And what may not an enemy doe to him, that wants his sight? If *Sampsons eies* be once pul'd out: a little boy may lead him into any danger. Yea if the *Assyrians* be once blinded, how easily may *one lead a thousand* of them, into the midst of any *Samaria*, even into the lap of their enemies. 2 *Kings* 6. 18, 19.

But blessed be *god* all are not *scholars of Satans Tutering*: for whereas many are so deluded by him, that *spider-like* they will make a tentation of every thing, and let every thing prove a snare to them. So there are others and not a few, that with the *little Bee*, will make some gain of every thing. For as the *Apothecary* will make of very *poyson*, an *Antidote against poyson*. And as the illustrious *Hollanders* will

will turn the very *mud* of their Country, into a moſt uſeful *fuell*. So a *fine wit*, and a *Chriſtian will*, will make ſome gain of every thing, be it Satans temptations or ſin it ſelf.

SECT.

But this is a prerogative royall, peculiar to ſuch as love, and fear, and ſerve the Lord, and ſeek his glory, and the good of others; and that make the word of *God*, the rule of their thoughts, words and actions. And to ſuch all things ſhall make for their good, as *God* hath promiſed *Rom.* 8. 28. whereas all things ſhall make for the hurt of thoſe that *hate God*: as all unregenerate men doe. *Rom.* 1 30. and *Rom.* 11. 9. *Joh.* 15. 18. whereof take ſome inſtances.

First, a godly man will not be the worſe, or the prouder, for proſperity, or outward bleſſings but the better, and more thankful. He will be ſure to *honour God and doe good*, with what is given him, whereas others doe the quite contrary. As how many uſe the *Ocean of Gods bounty*, as we doe the *Thames*, it brings us in all manner of proviſion: *cloaths* to cover us: *fuell* to warm us: *food*, to nourish us: *wine*, to chear us: *gold*, to enrich us; and we in recompence *foil* it with our *rubbiſh*, *filth*, *common ſhoars*, and ſuch like excretions: even as the *cloud* that is lifted up and advanced by the *Sun*, obſcures the *Sun*. Heap riches and honours upon an *evil man*: you do but miniſter *wine* to him that hath a *Feaver*, ſaith *Ariſtotle*: *Honey* to one oppreſſed with *choler*: and *meat*, to one troubled with *morbus Cephaliacus*, which increaſeth the *diſeaſe*, ſaith *Plutarch*. *Nabal* cannot abound, but he muſt ſurfet: *Tertullus* cannot be *eloquent*, but he muſt turn the edge of his wit againſt the *Goſpel*. Many cannot have *beauty*, but they muſt love their faces more than their ſouls. We uſe *Gods bleſſings*, as *Jehu* did *Jehorams meſſengers*: *David*, *Goliahs ſword*: We turn them againſt their owner and giver, and fight againſt *Heaven* with that *health*, *wealth*, *wit*, thoſe friends, means, mercies that we received thence: abuſing peace, to *ſecurity*: plenty, to *caſe*: promiſes, to *preſumption*: gifts, to *pride*: for commonly, *ſo much the more proud, idle, ſecure, wanton, ſcornful, impenitent; by how much the more we are enriched, advanced, and bleſſed. The proſperity of fools deſtroyeth them. Prov.* 1. 32. yea even *their Table becomes a ſnare to them Pſal.* 69. 22. It is not ſo with the wiſe *Chriſtian*: who *is taught of God* Ioh. 6. 45. and hath not *Satan* but the *Holy Ghoſt* for his teacher Gal. 1. 12.

2. For I muſt be brief, whereas I might abound in theſe caſes. If he fall into adverſity, or any kind of diſtreſs, as he grows poor in temporals, he will grow rich in ſpiritualls: He will not by ſin relieve his wants, poverty ſhall not conſtrain him to ſteal. He will not tell a lie *God* aſſiſting him, though he might ſave his life by it: whereas if the devils ſervants fall into the like condition that they may maintain themſelves; they will *lie*, *deceive*, *ſteal*, *proſtitute* their *chaſtity*,

ſell

ſell their *conſciences* and what not. Beſides, he will learn by it to be more pitifull, and compaſſionate to others. *Evils have taught him to bemoan, all that affliction makes to groan.* It cannot be ſo ſaid of a wicked man, that he will be bettered by *affliction*: for in the ſame *fire* that *gold* is made *bright* and *pure*; droſs is *burnt* and *conſumed*: and under the ſame *flail* that the grain is *purged* & *preſerved*; the *huſks* are *broken* and *diminiſhed*. Yea, inſtead of being *better*, they grow *worſe*, like one that falls into a *relaps* from an *Ague* to a *burning feaver*.

SECT.

3. Let him be caſt into priſon and bonds, this ſhall doe him good alſo: the priſon ſhall be a means of his ſpiritual enlargement, and he ſhall more freely enjoy the preſence of his *God*. Again, *The beſt wiſdome is deareſt bought*: *Algerius* the Martyr could ſay out of experience, he found more *light* in the *Dungeon*, than without in all the *world*.

The *Scottiſh* King, priſoner in *Mortimer's hole*, learnt more of *Chriſt*, than in his *Palace* he could all his life. As it fared with *Manaſſes*, whoſe *chain* was more profitable to him than his *Crown*. The *Croſs* opens mens eies; as the taſting of *honey* did *Jonathan's*. Yea, what will not *affliction* teach us when even the *ſavageſt Beaſts* are made quiet and docible with abating their *food*, and *reſt*, or by adding of *ſtripes*?

An *Hypocrite* like a *freſh-water ſouldier*, may be *Sea-ſick* in a *calm*: but, the *ſincere Chriſtians ſtomach* endures all *weathers*, great *changes* never *change* him: Neither the *Kings favours*, or *honours*, nor the *Lions Den*, could make *Daniel* loſe one *dram* of his *integrity*. Neither the prepoſterous *affection* of the *Lycaonians*, when they would *deifie Paul and Barnabas*: nor their *deviliſh rage*, when they went about to *ſtone them*; could procure either to yield one hairs breadth: and ſo of all the *Martyrs* (that *noble Army*) whom neither the *threatnings* of fire, nor the *fair and large promiſes* of their *cunning* & *cruel adverſaries*, could cauſe them to *ſhrink* from *Chriſt*. *Perſecution* is the *ſword* whereby our *Solomon* will try which is the true natural mother, which *the pretended*. *Afflictions* are the *waters* where our *Gideon* will try whether we are fit *Souldiers* to *fight* the *battel of faith*.

4. Let his enemies ſcoff at him for a fault, he will be the better for it to his dying day: his very ſcoffs ſhall bring him both to the knowledge, and likewiſe to the amendment of his faults. his being ſlighted, ſhall quell his ambition and vain glory. Yea Nothing ſooner brings us to the *knowledge* & *amendment* of our *faults*, than the *ſcoffs* of an *enemy*: which made *Philip* of *Macedon* acknowledge himſelf much *beholding* to his *enemies* (the *Athenians*) for ſpeaking evil of him: for (ſaith he) they have made me an *honeſt man*, to prove them *liars*.

5. Let there be never ſo many plots layd to deſtroy him, he is in

perpetuall safety, and is able to comfort himself in his *God*, as well knowing, that *one hair cannot fall from his head, without the speciall appointment of his heavenly Father*: who will suffer nothing to befall him, but what shall make for his servants good, and his own Glory. *Persecutors* says S. *Bernard*, are but our Fathers *Goldsmiths*, working to add *pearls* to the *Crowns* of the *Saints*. However, he can comfort himself with this: that whatsoever he parts withall for *Christ*, or keeping of a good conscience, is but as seed cast into the ground, that will return to him *an hundred fold more in this world, and in the world to come life everlasting*. *Mark*. 10. 29, 30. whereof we want not Examples. As how admirably did the *Lord* turn the *malice* of *Josephs* brethren when they *Sold* him into *Ægypt*: And that deviliſh *plot* of *Haman* againſt *Mordecai* and his people, to the *good* of his *Church* in *general*, and of *Joseph* and *Mordecai* in particular, *Gen*. 45. 8. 11 *Hester* 9. 1, 2, 3. Their *plots* to *overthrow Joseph* and *Mordecai*, were turned by a divine *Providence* to the only means of *advantaging* them. And ſo on the contrary, the very *means* which wicked men uſe, to *eſtabliſh* their own *power*, proves (by Gods providence) the only *means* of their *ruine*. As it fared with thoſe *Babel builders*. *Gen*. 11. 4, 8. And with *Josephs Brethren* in ſelling him into *Ægypt*. *Gen*. 37. 20, 36. And with *Pharoh and his deep Counſellors*, in their plotting againſt *Iſrael*. *Exod*. 1. 9, 10, 11, 12. And with the *Chief Prieſts* and *Phariſees*. *John*, 11. 47, 48. 53.

SECT.

6. Neither ſickneſſe, nor old age can hurt him; his fingers pain makes him not forget the health of his whole body; one days or weeks ſickneſs, makes him not forget twenty years health. He is not ſo ſenſible of a preſent diſtreſs, nor ſo ingratefull for favours paſt, as not to remember many years enjoyments, more than one weeks miſery. Yea he conſiders, that it is in great love that *God* thus viſits him. That he deals mercifully with him, leſt he ſhould fall from him and deſpair: that he beateth him, leſt he ſhould grow proud and forget him, & ſo periſh. Thus as *Aloes* kils *worms* in the ſtomach, or as froſt, & cold deſtroys *Vermine*, ſo doth bitter *afflictions*, *crawling luſts* in the heart. My *wants* (ſaith one) kill my *wantonneſs*: my *poverty* checks my *pride*: my being *ſlighted* quels my *ambition* and *vain glory*. And as for *ſickneſs*; it *cuts the throat* of *vices*: Many, ſaith S. *Auguſtine*, have been *wickedly well*, that have been *innocently* and *piouſly ſick*. *Gaſper Olevianus* a *German* Divine, ſays, I never learned how great *God* was, nor what the evil of ſin was, to purpoſe, till this ſickneſs taught me. *Experience* is the beſt *Informer*, which makes *Martin Luther* ſay, When all is done: *tribulation* is the *plaineſt* and moſt ſincere *Divinity*.

7. Suppoſe he is in diſtreſs of conſcience, and at the very brink of deſpair, expecting nothing but Hell and Damnation; Suppoſe *God* hides his face, and ſeems to have utterly forſaken him, and to reject his

his prayers, yea ſuppoſe *the terrors of God fight againſt him, and the Arrows of the Almighty ſtick ſo faſt in him, that the venom thereof hath drunk up his ſpirit*: ſo that in his own apprehenſion, *God is becomeh's mortal enemy*, as it fared with *Job*: yet all this is for his good, and ſhall doe him good. Yea this extream ſeverity of *God* argues favour: for nothing more uſual with him, than to work *joy out of fear, light out of darkneſs, and to bring to Heaven, by the gates of Hell.* Yea the wiſe *Chriſtian* knows this to be *God*'s uſual method: and that he deals thus with his deareſt darlings. As when he meant to bleſs *Jacob*, he wreſtles with him as an Adverſary, even till he was lamed. And when he meant to prefer *Joſeph* to the *Throne*, he threw him down into the *dungeon*, and to the *golden chayn about his neck*, he laded him with *Iron ones about his legs*. Nor would *Chriſt* cure *Lazarus*, til after he was dead buried and ſtank again, no queſtion to teach us the ſame leſſon.

He alſo conſiders, that we muſt firſt be caſt down by the *Law*, before we can be raiſed up by the *Goſpel*, and become *fools* before we can be truly *wiſe*. And in the mean time, that *Gods grace ſhall be ſufficient for him at the leaſt.* 2 *Cor.* 12. 9. *Phil.* 1. 29. For he will with *Job truſt in God, though he kill him. Job.* 13. 15. and with *David in the deepeſt diſtreſs*, or deſertion; he *will hang on ſtill. Pſal.* 43. 5. The *Buſh* you know, which was a Type of the *Church*, *conſumed not* all the while it *burned with fire*, becauſe *God* was in the midſt of it. The *Anker* lieth deep, and is not ſeen: yet is the ſtay of all. The *bladder* blown, may float upon the *flood*, but cannot ſink or ſtick in filthy mud. *Sin Satan* and the *world* may diſturb him, but they can never deſtroy him, his head *Chriſt* being above, he cannot be drowned: there can be no diſjunction, unleſs he could be pluckt from his Arms, that is almighty, for *his life is hid with Chriſt in God. Col.* 3. 3. And it is ever ſeen, that his joy both ſucceeds, and exceeds his ſorrow, as it fared with *Job*, that his ſadneſs ends in gladneſs, and his ſorrow in ſinging. And that the more grievous his exigent, the more glorious his advancement. But the laſt (which is the beſt) gain of all, he grows more holy by it than ever, for like the *vine*, he bringeth forth the *more and better fruit* for *paring*, and *pruning* and *bleeding*. Theſe very tempeſtuous *ſhowrs*, bring forth ſpiritual *flowers*, and *Herbs* in abundance.

SECT.

8. Let judgments be inflicted upon the whole *Nation*, they ſhall not touch him nor his Family; he ſhall be ſingled out for mercy: Or if they doe, they ſhall be ſo ſanctified, that they ſhall rather pleaſure than hurt him. As if the *Corn* be cut down with the *weeds*, the one ſhall be carried into *Gods barn* as *Lazarus* was, the other caſt into the *fire like Dives*. Yea every ſtroke in the judgment, ſhall be a monitor to him, and ſerve as a ſermon to inſtruct him: when he ſees another ſtrook, he takes warning: for he will be put unto duty, even by the ſtrokes

ſhadow of the wand.

9. The ſtricteſt and ſeveereſt laws, if they be not contrary to *God's* law, have not power to ſmite him: For he does thoſe things unbidden, which others can ſcarce doe being compelled. Yea the law protects him againſt his enemies, who fear the *God* more than they fear *Hell*; and ſtand more upon their ſilver or ſides ſmarting, than upon their ſouls. *Good Magiſtrates* alſo are the breath of his noſtrils, and protect him; while they take vengeance on them that doe ill. Yea they are *the Miniſters of God for his wealth*, and bound to ſee him righted, when he receives wrong in his perſon, goods, or good name.

10. His very ſins and infirmities, by *God's* grace doe work his good and he is by much the better for them: for he will from hence grow more holy. Yea he gains ſtrength by every fall: for hence iſſues deeper humiliation, ſtronger hatred of ſin, freſh indignation againſt himſelf, more experience of his hearts deceitfulneſſe, renewed reſolutions until ſin be brought under. It makes him more earneſt with *God* in prayer, to keep a more careful watch over himſelf, to pitty others more, and cenſure them leſs when they offend, or are overtaken; to reſt wholly upon the Aſſiſtance of *Gods holy Spirit*, and to aſcribe all glory to him, of whom whatſoever he hath he holds.

11. The malice of *Satan*, ſhall make much for his good: for if *Satan* be ſent to *buffet* him, as he did *Paul*: or to *winnow* him as he would have done *Peter*; it is that he may not be exalted, his malice ſhall prove the occaſion of much good unto him: as it did to the *inceſtuous Corinthian*. Or if *God* let him looſe upon him, as he did upon *Job*: it ſhall but advance the glory of *God*, manifeſt this believers patience, occaſion his own ſhame, &c. ſo *Satan* ſhall be overſhot in his own bow, and wounded with his own weapon. And ſo it is, that all to whom *God* hath any intereſt in: this *ſcorpion* ſhall prove *a medicine againſt the ſting of the ſcorpion*. For though he aims at deſpair, and deſtruction: yet *God* aims at humiliation, and converſion. Yea at conſolation and ſalvation, and when the ſinner is ſufficiently humbled, *Satan* ſhall be caſheered: that *Horſleech* ſhall be taken off, when he hath ſufficiently abated the vicious and ſuperfluous blood.

12. Death it ſelf the laſt and ſtrongeſt of all, ſhall doe him the greateſt good of all: for even death that fiend, ſhall be to him a friend like the *Red Sea* to the *Iſraelites*, that put them over to the *land of Promiſe*, whiles it drowned their enemies. It is his bridg from woe to glory: for dying he ſleeps, and ſleeping he reſts from all the travels of a toilſome life, to live in joy and bliſs for ever more. It is to him the end of all ſorrows, and the beginning of his everlaſting joyes: the ceſſation of all trouble, a Superſedias for all diſeaſes, the extinction of ſin, the deliverance from enemies, a reſcue from *Satan*, the reſt of the body, and infranchiſement of the ſoul.

Secundus

Secundus calls *death a sleep eternal*, the *wicked* mans *fear* the *godly* mans *wish*: where the *conscience* is clear; *death* is looked for without *fear*, yea, desired with *delight*, *accepted* with *devotion*: why? The *Woman* great with *child*, is ever musing upon the time of her *delivery*: and hath not he the like cause, when death is his *bridge* from *woe* to *glory*? Though it be the *wicked mans shipwrack*, 'tis the *good* mans putting into *harbour*: And hereupon finding himself *hated*, *persecuted*, *afflicted*, & *tormented* by *enemies* of all sorts, he can as willingly leave the *World* as others can *forgo the Court*; yea, as willingly *die* as *dine*, yea no *woman with child* did ever more exactly count her time. No *Jew* did ever more earnestly wish for the *Jubile*. No *servant* so desires the end of his *years*, No *strangers* so long to be at *home*; as he expects the promise of Christs *coming*: it is the strength of his *hope* the sweet object of his *faith*, in the midst of all sorrows; the *comfort* of his *heart*, the *heart* of all his *comfort*, the encouragement of his *wearied spirits* the common *clausula*, the continual *period*, and shutting up of his *Prayers*: *Come Lord Iesus come quickly*. Whereas *the worlds Favorites go as unwillingly from hence; as boys from the midst of a game*.

SECT.

Thus I might go on to many other particulars, but I would not cloy my reader. And this alone sufficiently shews, that as the same *Rod of Moses* that brought plagues to the *Aegyptians*, brought deliverance to *Israel*, and the same *cloud in the Wilderness* that was *light* towards the *People of God* dark *toward their enemies*, saved the one, destroyed the other: and the same *Ark of the covenant* was a plague to the *Philistins*, a great blessing to *Obededom David* and all the people of *Israel* So the same in every thing, makes for the good of *Gods* servants, that obey his precepts & have the *Spirit* to teach them, which the wicked turn into sin, and make a snare and temptation of. and all through their giving credit to *Satan*, and having him for their Tutor: for *God* and *Satan* teach contrary lessons. *Satan* tells his, that *if they will eat the forbidden fruit*, they shall have this and that. But *God* tells us, *if we will not eat the forbidden fruit*, we shall have whatsoever is good for us, whether for soul or body, in this life or in the life to come. yet Fools that are led only by sense, will believe & serve *Satan* rather then *God*; and do and shall speed thereafter. For even *Immortality* it self, which is the greatest blessedness to the saints, shall be the greatest misery to the damned. Yea *Christ* himself, that only *summum bonum*? who is a saviour to all his servants, and shall say unto them at the last day, *Come ye blessed of my Father, and inherit the kingdom of heaven*, shall be to them a just revenger, and bid them *depart ye cursed into everlasting fire prepared for the devil and his Angels*. *Mat.* 25. which being so. who can enough pity their simplicity?

They see and know, or may and ought to know: that as the *tree which Moses cast into the water*, *Exod.* 15. 25. *made the waters sweet*, and as the *unicorns horn* dipped in the Fountain, makes the waters which before were corrupt & noisome, clear and wholsome upon a suddain: so whatsoever estate grace and godliness comes to, it saith like the *Apostles*, *peace be to this house*, peace and happiness be to this heart, to this man &c. And that *Regeneration* is *the best Physick for* all *Spiritual distempers*. And yet these fools despise it, mock at it.

The *Apostle* tells us, that *Godliness is profitable for all things* 1 *Tim.* 6. 6. And I have proved it so. & that it makes every thing else profitable to them that are godly. He calls it also *great gain*, 1 Tim. 6. 6. And well he may for it gains *God* himself, and *Christ*, & with him his blessing upon all things else, so that it is the most profitable, and gainfull thing in the world.

Men talk much of the *Philosophers stone*. that it turneth *copper into gold*. of *Cornucopia*, that it had all things profitable for food in it: of the *herb panace* that it is in stead of all purges, & cureth all diseases: of the *herb Nepenthes*, that it procureth

cureth all delights, of *Vulcans Armour*, that it was of proof against all thrusts & blows. Yea *Plin.* speaks of no less then three hundred & sixty benefits, that may be made of the *Palmtree*, if we will believe him. But whether these things be so or not, is much matters not, this I am sure of, that what they did vainly attribute to these ratetyes, for bodily and transitory good we may with full measure, & without any hyperbole, justly ascribe to grace, and *Gods* favour, for spiritual. Which being so, what fools are wilful sinners? what vassals are they, that will be at the Command of *Satan*, and doe his drudgery? what mad men are they that will *chuse Hell and death*, and *refuse Heaven and eternal life*? surely none so fit as these, to be begd for fools, and mad men. Yea I know nothing to the contrary. But they should have Fool and Mad man, written on their Foreheads: *And Lord have mercy upon us*, set over their heads.

FINIS.

Farewel my little *Benjamin*, go out into the world and prosper: And *the blessing of him that dwelt in the bush*, Deut. 33, 16, even the *God of Abraham, Isaac, & Jacob*, Ex. 3. 6 go along with thee: For otherwise Old *Adam* will prove too strong for Young *Melanthon*. *R. Younge.*

TO mock at good or hurtless actions: is the best and easiest proof of an *ignorant, malitious, proud* and *wicked* person. Observe that, for the most do but trifle in their reading and hearing.

2. Many bear the names of wisemen and good *Christians*; who deserve not to be stiled men but *beasts*, Jer. 10. 14. for when you begin to value your souls, and to lay out your thoughts and endeavors about Eternity, and how to be saved, you begin to be men but not before. Yea, untill then, a beast is a man to such a man, *Gen.* 3. 15. *John.* 8. 48.

3. Not a few deem themselves *men the best* of Creatures, *Christians the best* of men, *Protestants the best* of Christians; who know not that they have souls, & so as little care for them as they know them. Else they would not instead of accepting a choise book, scoff at the Donor; for none but *Swine* will *despise a pearl*. But the reason is plain, they may be good and will not, therefore sayes *God*, admit they would be wise yet they shall not, *viz.* soul-wise: for which read 2. *Thessa.* 2. 10. 11. 12. a rare scripture, for all to conn by heart, that care to be either *good* or *wise*.

Upon Newington Causeway this Book is freely given to all, but beware of sending for it out of wantonness: for *Sacriledg* is a parching and a blasting sin, that dries up & kills the heart of both sorts of blessings. What this Book, this Tree is, and what fruit it bears, you may partly judge by their much throwing at it. For *Satans servants are like a dog in the Manger*: they will neither goe to *Heaven* themselves, nor suffer others, if they can hinder, and withall be proud of their so doing. Whereas if they but knew their own hearts, and who sets them on work, were it not for pride and ignorance, they would be ashamed to have their faces seen abroad. As take away from these pitiful, these despicable ones, but their vaine opinions, flattering hopes, false valuations, imaginations and the like, you will leave their spirits, but poor shrunken things, full of melancolly indisposition, and unpleasing to themselves.